



Influence of radio on political mobilization in Nigeria: A study of women in Ede North Local government area of Osun State, Nigeria

Fanawopo Babatunde Abiodun^{1*}, Ifeduba Emmanuel²

^{1, 2} Department of Mass Communication, Redeemer's University Ede, Osun State Nigeria

* Corresponding Author: **Fanawopo Babatunde Abiodun**

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Abstract

This study examined the usage of radio for political participation of women in Ede North Local Government Area of Osun State. This study examines the problems, first, defining the importance of women to participate in politics. The survey research method was employed in this study and questionnaire was used for data collection from the selected 100 respondents. Findings of the study reflect that broadcast media have positive impact in mobilizing women to participate in politics. Though, there are still gaps from the broadcast media in fostering development for gender equality in politics. The study however recommends that the mass media should come up with more female related programmes to adequately mobilize the women for effective political participation amongst them; more efforts should be made on the part of government in curtailing election violence that erupts during political periods as the fear of violence and insecurity is the major fear of women as regards political participation in this study.

Keywords: women, political, mobilization, radio

Introduction

Political participation can be described as the involvement of individuals or groups in the political activities of their country. The need of political participation in any society; primitive or civilized is to gain, control and dispense power, to organize the society, harness and distribute the society's resource and make decisions (Arowolo and Abe, 2008 as cited in Oyesomi, 2015) ^[13]. According to Hans Klein (2005), as cited in Adekoya, Akintayo, and Adegoke (2015) ^[1], political participation refers to 'citizen's rights to influence public affairs'. In line with this thought, political participation can be identified as those actions taken by the citizens of a country either to influence or to support government and politics. It derives from the freedom to speak out, assemble and associate; the ability to take part in the conduct of public affairs; and the opportunity to register as a candidate, to campaign, to be elected and to hold office at all levels of government (Dalton, 2017 in Oluseyi and Shearice, 2019) ^[12]. Adekoya, Akintayo, and Adegoke (2015) ^[1] noted that in Nigeria, women play a minimal role in politics. Just few women are found in political leadership positions although the 1999 constitution of the Federal Republic of Nigeria in Chapter 4 sections 30 and 40 guaranteed rights to all citizens of Nigeria- both male and female- rights that are basic and fundamental to all without discrimination between both sexes.

They however noted that women's participation in political process in Nigeria can be traced back to the precolonial time, when women stood in the gap as legendary leaders for their people. Women have been actively engaged in political struggle since the 19th century. Women like Amina of Zaria, Moremi, Madam Tinubu of Lagos, Olufunmilayo Ransom Kuti of Abeokuta, Margaret Ekpo and Hajia Gabon Swabia among many others have fought to give Nigerian women a pride of place in Nigeria's history. In the areas of politics, these women amongst others contributed immensely to the mobilization and sensitization of women with a view to ensuring that women participated actively in politics.

According to the former Independent National Electoral Commission (INEC) chairman, Professor Attahiru M. Jega, 'Women should not be reduced to only voting and supporting male candidates win elective positions' (Adekoya, Akintayo, and Adegoke, 2015)^[1]. They cited Olufunmi (2006) however notes that the post-independence era ushered in a new set of women interested in politics. It was during the Buhari/Idiagbon regime that the Federal Military government directed that there should be at least one woman in the cabinet of all the states of the federation (p. 47).

Both men and women are entitled to the procedure of decision making and influencing of where, how and when the resources of the society should be distributed. But, the role of women in development has for a long been taken for granted and relegated to the back ground. For a long time, politics in Nigeria has been played with the usual patronizing attitude which usually does not go far in enlightening women. Some of the factors employed are social and cultural practices which hitherto have been misinterpreted to create biases against women. There is need for women to be properly oriented so that their numerical strength and voting power can be profitably galvanized and oriented towards empowerment of other women who will in turn look after the welfare of all women by formulating gender sensitive laws to promote women's cause (Aligwe, 2011 in Folarin, 2019)^[6].

According to Folarin (2019)^[6], contemporary experiences have shown that broadcast media is important to the political development of nations. Broadcast is not only a means of teaching, sensitizing and transmitting message on issues of development, but also crucial to the process of development. Considering the fact that broadcast is increasingly being used world-wide with its power of reaching a large mass of audience, it should not be ignored in the political scheme of things. This might account for why Nwankwo (1996) said that, 'one vital factor in the pursuit of gender equality in politics is the media'.

The broadcast media among which is radio, has been attested to, as a potent medium for mobilizing people through commentaries and other programmes. Radio is a vital force for social change through public enlightenment. It exists because people must communicate with one another. Radio also facilitates and enhances the process by which individuals partake in collective decision making. Hence, this study intends to investigate how radio is used for political mobilization of women in Ede North Local Government area of Osun State.

Objectives of the Study

The study seeks to achieve the following objectives:

1. To examine the extent at which women in Ede North Local Government Area of Osun partake in politics
2. To examine the factors that hinder the political participation of women in the study area.
3. To examine how radio content influence political mobilization of women in Ede North local government.

Literature Review

Concept of Radio

Broadcasting is a field of mass communication that deals with the use of electromagnetic signals for disseminations of news and programmes instead of the older methods of printing. From a rather different view, La'aro (2004)^[8] explained that "the term broadcasting if properly used does not include close-circuit, computer, home video and even cable television

or other forms of radio transmission cannot offer on their own, the possibilities of reaching a diverse audience at the same time". Therefore, the inclusion of radio and television media under the generic term broadcast media of communication is justified because of the ability to reach large part of the population and that the, messages are meant for public reception and consumption.

Akpan (2000), as cited in Aiyelabegan (2011)^[2], the airwaves consist of electromagnetic radiation, which travel at the speed of light (186,000 miles per seconds) to the receivers' destination and the method where members of the public receive signals is known as broadcasting".

According to Mbgejume (1985) in Aiyelabegan (2011)^[2], broadcasting is the scattering or spreading of information, news, messages, ideas or thoughts through the air by means of what we know as Radio communication to a large, heterogeneous audience who are located in different point of a wide area for reception through an appropriate set(s) of equipment designed for this purpose i.e. Through the radio and television sets and such messages can be received either orally or visually or in both ways. From the foregoing, radio and television are the main broadcast media.

Radio has a significant reach. A considerable number of Nigerianstuneinto radio every week while on their way to work. Advertising on the radio with catchy jingles and phrases is a tried and tested means of communication. Radio lost its popularity with the boom of television. But till today, according to La'aro (2004)^[8] radio remains one of the favorite means of electronic communication. Moreover, it is an interactive means of communication with all the dial-in programs which give the listeners an opportunity to feature on radio.

Onabajo (1992) averred that 'Radio is a vehicle for projecting personality through which it attracts and hold an audience. Radio is an efficient instrument for getting a message to a large number of people at the same time. Radio is a powerful instrument in the area of public enlightenment.'

Not been constrained by the barriers of time space, illiteracy, and electricity supply, radio is one of the ideal means of mass communication in both developed and developing societies because it is easy to establish, own operate and maintain, and does not demand much intellectual exertion from listeners. It is capable of offering tutorial support and resources to stimulate discussions, reflections and practical learning on the socioeconomic, socio-political and cultural activities of a society or a nation. The radio has different roles some of which are:

1. **Informing Role:** the radio performs the role of keeping the public informed. It has an important job in providing political information to the general public.
2. **Influencing Role:** The media may not always be successful in telling people what to think, but are usually successful in telling them what to think about. (Agenda-Setting Theory).
3. **Mobilizing people:** Through commentaries and programmes, the radio acts as secondary agents of mobilization. The radio facilitates and enhances the process by which individuals partake in collective decision making. This role is one the radio adapts through political programmes in mobilizing people for participation.

Women's Political Participation in Nigeria

Nigeria is often being called or tag the giant of Africa. With

the high rate of participation of women in politics in Africa, one will expect Nigeria to be among the leading countries in this regards. However recent debate and discussion have shown that women participation in Nigeria compared to their colleagues in other African countries has being either stagnant or declining. Participation in politics however goes beyond voting and latent support, as a political participant. Verba (1995), along with other scholars as cited in Michael, Bukola, and Owolabi (2015)^[9] have argued that contracting government officials, attending protests, marches or demonstrations, working informally with others to solve some community problems, being politically active through intermediation of voluntary associations are also ways or means of participation in politics. Political participation also involves one hand involvement in formal political activities like voting, standing for elections etc and also non-party political activism such as advocacy, public debate and even signing a petition.

The history to the low political participation of women in Nigeria has been the subject of major scholarly debate and has been mostly traced to the period of colonialism although some scholars have argued that prior to colonialism women were not major political participant in the society. It can be argued further that colonialism badly affected political participation of women, as women were believed to hold important political offices prior to colonialism, and they played their part in terms of political participation and social development in the society. Ikpe (2004) in Michael, Bukola, and Owolabi (2015)^[9] asserts that some writers have even painted the picture of a weak, submissive, dependent and passive womanhood for third world women, which includes Nigeria. This, he argued has no existing historical background to back such write up as he opined that especially in the Yoruba traditional administration, women held political offices such as *iyalode*, *iyaaafin*, *iya-oba*, *erelu*, *iyagan*, *iya-abiye* and even *oba* in some kingdom. The famous Princess Moremi was also an epitome of political participation in the traditional arrangement, she allowed herself to be captured instead of her people and returned home after learning the enemy's art of war to raise an army and conquer her enemies. Mba (1982) was led by this level of participation to conclude that there was no sex segregation in Yoruba land politics. However the tides seemed to have changed during colonial rule, when women were disfranchised during the 1922 Sir Hugh Clifford Constitution. In Michael, Bukola, and Owolabi (2015)^[9], Adamu (2012) argued that this constitution bought a western cultural notion of male superiority as this was reflected in the colonial master's relations with Nigerians in all ways. Independence has since been gained but colonial legacies are evident in virtually every aspect of public and political life, although the Nigeria's constitution, as severally amended over the years, have continued to recognize the right of both men and women to vote and be voted for, as well as participate in other aspects of political activities, women still do not have the exact same amount of opportunities to participate, as do their male counterparts.

It is important also to attempt an evaluation of women's involvement in politics from independence through the first to third republic and military regime to the fourth republic. It is no surprise that no woman was elected into any public office at independence, and only two women namely Chief (Mrs) Wurola Esan and Mrs. Beatrice Kwango were nominated as Senators. Things didn't seem to improve

until the dawn of the Second Republic in 1979, as the military administration from 1966-1975, headed by Generals J.T. Aguyi Ironsi, Yakubu Gowon, Murtala Mohammed and Olusegun Obasanjo, were not kin on involving women at the helm of affairs (Anifowose 2003 cited in Michael, Bukola, and Owolabi 2015)^[9], since the military administrations were ruled by edicts and decrees, and not constitutions.

In Michael, Bukola, and Owolabi (2015)^[9], Akande (1999) observed that the 1979 constitution of the federal republic of Nigeria was the first major attempt to constitutionally address this gender issue(s). Regardless of the constitutional recognition, Anifowose (2011) argued that; Mrs. Franca Afegubua was the only female to win an election into the senate compare to the 96 other members that are male, 11 females were elected into the house of representative out of the total 450 members. President Shehu Shagari however, in his powers try to ensure women involvement in the participation of the country's politics, he appointed at least six females as ministers. By the collapse of the Second Republic and the return of military rule in 1983, the women were back to little or no involvement in the subsequent military regime of General Buhari 1983-1985. By 1985, the regime of General Ibrahim Babangida, although military, changed the tide of women exclusion from politics in military regimes. The then First Lady; Mrs. Mariam Babangida, through her many activities, including the Better Life for Rural Women which she headed, brought some ray of hope for women involvement in politics. This trend was continued by her successor; Mrs. Maryam Abacha, who changed the program to Family Economic Advancement Program (FEAP). Akande (1999), stated that at the peak of the General Babangida regime, the political transition of the country witnessed a two-party political structure, the state Houses of Assembly across the country had 27 members, and the ratio of women in the Houses was 1.172, representing 2.3 percentage; the House of Representative had 13 women out of 593 members (2.2%), and the Senate only one woman out of the 93 members. The short-lived third republic, after the General Babangida administration in 1993, had only 4 women Senators and 6 women Ministers. The Abacha regime saw three female Senators, 12 female out of 360 House of Representative members, 12 females out of 990 state House of Assembly members, 143 women out of 8,810 local government Councilors and 9 out of 774 local government Chairpersons (Michael, Bukola, and Owolabi (2015)^[9]).

From the transition of power to civilian rule in 1999, each administration has continued to enhance women's participation in politics, primarily through the appointment of women into public offices. Although quite a number of women do participate in Nigeria's political activities, especially in recent times, judging from the number of female Deputy Governors, Ministers, Commissioners, Senators, Honourables, amongst others. These, it is argued, are women who have access to resources to make their participation possible, the majority of other women who are most likely to participate are hindered by the lack of resources; financial, moral, emotional, communal, just to mention a few, that are capable of ensuring their participation, and meaningfully too (Anyawu, 2001). Hence, although commendable, these efforts mentioned above may not have sufficiently guaranteed the participation of the Nigerian woman in politics (Michael, Bukola, and Owolabi, 2015)^[9].

The Media and Politics

In today's globalised world where information communication technology has become more sophisticated, the media has become even more important as a tool of information dissemination. In politics, the media constitutes the real public through which citizens understand the 'political' (Corner 2003:75). In fact, the media have become the 'playing field' for political actors in the twenty-first century as voters' perception of political figures and issues are shaped principally through the news media. Lawrence (2004) in Idongesit (2015) ^[7] observes that the media have considerable power to shape individuals' understanding of public life, to set the agenda on key issues and to influence the political process. Other studies, for example, Schmitt-Beck's (1996) study of the 1990 German national elections, show the power of the media to influence people who are less informed about politics or who have weak party identification. The study revealed that the media and opinion poll information about the perceived electoral strengths of the competing parties had a measurable effect on the vote, sufficient in a tight contest to decide the outcome (Idongesit, 2015) ^[7].

Role of the Mass Media in Political Mobilization

Mobilization in a lay man understanding means to organize a group of people for action. Mobilization is defined as the development of social relationship between two types of actors, the individuals and the parties. According to him, the analytical concept of mobilization activities consists of three processes: the process of interest formation (cognitive dimension), the process of community building (affective dimension), and the process of employing means of action (instrumental dimension). Political mobilization is defined as the actor's attempt to influence the existing distribution of power. A directional variable is introduced in order to define more precisely the type of relationship which develops between individuals and parties (Njoku, 2012).

Three different models of practical mobilization are then presented: two examples of models of downward mobilization, historical mobilization and the Leninist concept of the vanguard party; grass-root or populist mobilization and the ideal-democratic model of mobilization (Moshiro, 1998). A fourth model, horizontal mobilization incorporates the stability of internal process of mobilization taking place within the two types of actors. These models help to analyse the present political situation as characterized by the coexistence of vertical and horizontal process of mobilization, with an increasing predominance of the later (Moshiro, 1998). It remains as a future task of mobilization research to investigate the assertion made here that the institutionalized hierarchical relationship between individuals and parties is weakening as a result of both actor's increasing orientation to themselves when becoming aware of and articulating interest developing affective loyalties and using means of mobilization.

It is an acknowledged fact that the mass media has a very important role to play in channeling political mobilization to serve the goal of national development. This is because the mass media is described as "a pivot of social interaction, seeking to use the power of mass information to solve the problem of national cohesion and integration, which are both critical to the growth of healthy political mobilization" (Agba: 2013). Becker, S. and Lower, E (2010) name the functions of the mass media in political mobilization as

"reporting and interpreting events, defining issues, portraying personalities, and investigating support". But the 2015 political campaign did not live up to the expected standard. The mobilization was characterized by misuse of the media by political parties and their candidates through the publication or mass of unwholesome information passed to the public as the truth.

The mass media lent themselves to most of the negative factors in Nigerian politics and became partisan. Most mass media organizations aligned with one politician, political party or one region against another. They acted as the mouthpiece of some of the political parties they are aligned with. This posture did not give room for objectivity, fairness and justice in the discharge of their responsibilities to the public. Edogbo (2016) traces this act to media ownership structure and the owner's relationship with the political system. It is widely believed that most media owners with political interests prevent their media outfits from adhering to the fundamental principles of balance, fairness and objectivity. This level of unprofessionalism is detrimental to the growth of a healthy political culture in the country. Agba (2013) is of the view that the mass media should internalize the concept of public interest in the discharge of their functions in any electoral process. In this regard, the mass media is expected to set the pace for a healthy electoral process and also ensure they are guided by public interest. The media can achieve this by directing the goals of political campaign to the desirable goal of responsible democratic principles that recognize the sovereignty of the people's votes.

Nwaozuzu (2010) advises the media to seek out relevant truths in political mobilization for the people who cannot witness or comprehend the events that affect them. This means the media should interpret campaigns in the light of the electoral needs of the people. It is also incumbent on the media to channel the electoral process towards the desirable goal of national development. Buttressing this point, Kalu (2017) posits that "the ordinary expectation is that the mass media will focus on serious matters that portend serious consequences for the people and their political choices". Ciroma, A. (2015) submits that the media through their commentaries, editorials, articles, reviews, columns, mass discussion forums, should raise and answer pertinent questions that help to elucidate confusing issues, particularly those relating to policies and leadership. Critics have singled out the mass media for their failure to measure up to the expected standard during the 2015 political mobilization despite having the greatest power of influence when compared with other media. The television, for instance combines images and voice while the radio transmits to every community in the country and is therefore easily accessible by every family irrespective of their socio-economic status. Adaba, (2015) posits that the mass media must be in the vanguard for the promotion of peace for progress and development. "The mass media has an immeasurable role to play in this. Though a lot of harm and hurt feelings have been engendered by various mass segments, this „half time“ is auspicious for us to mend fences and resolve to be better, fairer and more professional in the second half. If we preach hate, we shall reap hate and destruction. If we preach love and peace, we shall reap same. Let us endeavor to preach the latter with our media for the good of this nation and its wonderful people. Nigeria needs peace for progress and development. Section 22 of the Constitution provides that "the press, radio,

television and other agencies of the mass media shall at all times be free to uphold the fundamental objectives contained in this chapter and uphold the responsibility and accountability of the government to the people". This implies freedom for the mass media to transmit information but such freedom should come with responsibility. Unfortunately, the mass media, particularly the mass media, threw caution to the wind during the 2015 political mobilization by allowing themselves to be compromised by desperate politicians and political parties rather than making them answerable to the electorate. The political gladiators went beyond stipulated and acceptable norms and practices, casting aspersion on political opponents beyond the realm of decency with the active support of the mass media, especially the mass media. The media became highly partisan in their mass, which is against the code of professional practice (Adaba, 2015). Emmanuel Onwubiko, (2015) state that, during political mobilization in Nigeria, political parties are usually in hot pursuit of prime time on the air waves and this puts a lot of pressure on massing stations, which cannot operate beyond 24 hours in a day, unlike the print media which can easily increase pagination to accommodate pressure of space. Yet the mass media is still expected to be fair to all. In order to address this challenge, the Nigeria Massing Commission (NBC), a body statutorily responsible for monitoring operations of electronic media institutions, introduced what it called "Nigeria Massing Code", stipulating the standards for public mass The Nigeria Massing Code in article 3.3.3 states that "all sides to any issue of public interest shall be equitably presented to ensure fairness". What has become a source of worry to media observers is that the parties and their candidates, despite the directives by NBC, engaged in the use of foul language, abusive words, and inciting, provocative and highly divisive comments during live mass of their campaign rallies in some of the nation"s mass stations The NBC, as the regulator of the nation"s massing industry had in May 2014 directed TV stations nationwide to notify the commission in writing at least 48 hours before live-transmission of any political programme. It stated that authorities were worried that the contents of political programmes were threatening Nigeria"s unity and peace ahead of the 2015 general political. It maintained that its directive was due to "rampant violation" of section 1.5.1 of the Nigeria Massing Code, which requires massers to submit quarterly programme schedules at least a week before the beginning of each quarter (Emmanuel Onwubiko, 2015).

Research Methodology

In gathering data for this study, the researcher used the survey research method. The instruments used are questionnaires which arise during dissension with some of the respondents mostly in the questionnaires. Survey is a method which is geared towards the study of people, their attitudinal frame of mind, and their systems, opines motivational range and manifestation. Survey method which was used is adopted to counter-check the already existing ideas and knowledge known and seen which concerns this study.

The population of this study includes women resident in Ede North Local Government area of Osun State, considering all the communities in local government area. According to the National Population Commissions statistics, Ede has the population of 159, 866. Therefore the population of the study is the 159, 866 residents of Ede from where the researcher will draw sample population.

The researcher adopts multiple sampling techniques. The research is based on the purposive sampling technique and simple random sampling procedure. In determining the sample size for this research work, the systematic sample method was used. The researcher selected a total of hundred (100) respondents from the population. The sample of this research is calculated by using Taro Yamane formula with 95% confidence level. The calculation formula of Taro Yamane is presented as follows.

$$n = \frac{N}{1 + N(e)^2}$$

Where:

n= sample size required

N = number of people in the population

e = allowable error (%)

Substitute numbers in formula:

$$n = \frac{159, 866}{1 + 159, 866 (0.10)^2}$$

Thus, n= 99.9 and it is thus estimated to 100

The analysis of data and process were manually handled. Simple descriptive statistical in line with the pre-determined format provided by the researcher were applied to analyze data from the survey. Thus, the collected data were presented using table and analyzed using simple percentage to give in clear terms the reliability and coherence nature of the answers from the interviewees. This method was no doubt used on account of its simplicity and adequacy and analysis.

Section B: Presentation of Result

Table 1: Respondents' access to broadcast media

Responses	Number of Respondent	Percentage
Yes	78	78%
No	12	12%
Total	100	100%

Source: Field Work (2023)

From table 1 above, 78% of the respondents indicate that they have access to broadcast media while 12% indicated that they do not.

Table 2: How often respondents have access to broadcast media

Responses	Number of Respondents	Percentage
Daily	50	50%
Weekly	31	31%
Once in a while	19	19%
Total	100	100%

Source: Field Work (2023)

Table 2 above shows that 50% of the respondents have access to broadcast media on a daily basis, 31% weekly and 19 respondents representing 19% indicated once in a while.

Table 3: Respondents awareness of political programs on broadcast media

Responses	Number of Respondents	Percentage
Yes	81	81%
No	19	19%
Total	100	100%

Source: Field Work (2023)

From table 3 above, 81 respondents representing 81% are aware of political programs on broadcast media FM while 19 respondents representing 19% don't know about any political broadcast programs.

Table 4: Response on if women are adequately represented in Nigerian politics

Responses	Number of Respondents	Percentage
Yes	24	24%
No	58	58%
I don't know	18	18%
Total	100	100%

Source: Field Work (2023)

Data available from table 4 above shows that 24% of the respondents believe women are adequately represented in Nigerian politics, 58% indicated that women are not adequately represented while 18% of the respondents indicated that they do not know.

Table 5: Response on if factors like inequality, culture and religion are responsible for lack of representation of women in politics

Responses	Number of Respondents	Percentage
Yes	64	64%
No	29	29%
I don't know	7	7%
Total	100	100%

Source: Field Work (2023)

As shown in the table above, 64% of the respondents agree that inequality, culture and religion are responsible for women's lack of adequate representation in politics, 29% disagree while 7% of the respondents indicated that they do not know.

Table 6: Response on the awareness of women who participate in politics before

Responses	Number of Respondents	Percentage
Yes	79	79%
No	12	12%
I don't know	9	9%
Total	100	100%

Source: Field Work (2023)

From table 6 above, 79% of the respondents know women who have participated in politics before, 12% are not aware while 9% of the respondents indicated that they do not know.

Table 7: Response on if women have what it takes to venture into politics

Responses	Number of Respondents	Percentage
Yes	61	61%
No	27	27%
I don't know	12	12%
Total	100	100%

Source: Field Work (2023)

As shown in table 7 above, 61% of the respondents believe that women have what it takes to venture into Nigerian politics, 27% believe that they do not while 12% indicated that they do not know.

Table 8: Response on if broadcast media project the importance of women in politics

Responses	Number of Respondents	Percentage
Yes	57	57%
No	38	38%
I don't know	5	5%
Total	100	100%

Source: Field Work (2023)

From table 8 above, 57% of the respondents indicated that broadcast media project the importance of women in politics, 38% indicated that they do not while 5% of the respondents expressed 'no knowledge' of it.

Table 9: Response on if political broadcast programmes encourage women to participate in politics

Responses	Number of Respondents	Percentage
Yes	60	60%
No	29	29%
I don't know	11	11%
Total	100	100%

Source: Field Work (2023)

Data available in table 9 above shows that 60% of the respondents agree that political programs on broadcast media encourage women to participate in politics, 29% do not agree while 11% of the respondents indicated that they do not know.

Table 10: Response on if the political programmes are adequate in dispelling fears for participating in politics

Responses	Number of Respondents	Percentage
Yes	69	69%
No	26	26%
I don't know	5	5%
Total	100	100%

Source: Field Work (2023)

From table 10 above, 69% of the respondents indicated that the political programmes are adequate in dispelling the fears of women in participating in politics, 26% do not agree while 5% indicated that they do not have knowledge of that.

Table 11: Response on how broadcast media present the participation of women in politics

Responses	Number of Respondents	Percentage
Positive	57	57%
Negative	33	33%
Indifferent	10	10%
Total	100	100%

Source: Field Work (2023)

As shown in table 11 above, 57% of the respondents indicated that broadcast media have a positive presentation of women's participation in politics, 33% indicated that broadcast media present that negatively while 10% are indifferent.

Table 12: Respondents' rating of the effectiveness of media coverage of women in politics

Responses	Number of Respondents	Percentage
Excellent	27	27%
Good	49	49%
Fair	16	16%
Poor	8	8%
Total	100	100%

Source: Field Work (2023)

As seen in table 12 above, 27% of the respondents rated the effectiveness of media coverage of women in politics as excellent, 49% rated it good, 16% fair and 8% of the respondents rated the coverage poor.

Discussion of Findings

The study sought to find out the usage of broadcast as a tool for political mobilization of women in Ede Local Government Area of Osun State. It also sought to find out why many Nigerian women are suffering political apathy; to find out how Nigerian women that are exposed to political news are influenced into politics and to find out the medium Nigerian women prefer getting political information from. The study used survey and interview as the instrumentation which were used to find out the perception of the sample population. However, after carefully analysing the data collected using statistical table, the finding will be discussed in order.

This finding helped us to realize that considerable number of women in Ede North Local Government area are exposed to the media and are aware of the political contents of the media. Results shows that 94% of the respondents are aware of Spring FM. It further shows that 91% of the respondents listen to the radio station. On the frequency of listenership, findings of the study shows that 46% listen to it daily while 38% listen to the station weekly. As shown by results of the survey, about 85% of the women are exposed to political contents on the media.

The study find out that women are still lacking in the political sphere of the country. Findings from the survey reveal that there is great dominance of men in Nigerian politics.

From the result of the research, it could be deduced that Broadcast media in particular and the mass media in general encourages women to participate in politics and that Political media contents are adequate to dispel the fear of women about politics and as well influence inhibitions women may have towards politics in future. Findings shows that radio programmes encourage women and that the political contents help dispel fears to participate in politics. The study also shows that political contents on radio are adequate in influencing the inhibition women may have towards politics in the future. Findings of the study also show that radio is an excellent tool in the political mobilization of women to participate in politics.

Result from this survey also reveals that Colonial antecedent, discrimination and negative cultural factors contribute to the non-participation of women in politics and that as against the notion of many, women have political skills. The study reveals that there is great discrimination of women in Nigerian politics and this has affected the participation of many of them. It also found out that the negative notion about women in politics, violence and lots more contribute to women apathy.

Finding of the study reveals that Government of today averagely embrace women in governance. This is shown in where most of the respondents agree that government now embrace women in governance.

Other findings of this research work are that women participation in politics sometimes depend on their exposure to political contents of the media and that most women prefer radio and newspapers for political information because of its easy access and durability/mobility respectively.

Conclusion

The media is an important tool for changing attitudes and creating new perceptions. In today's world, the media has become even more important in providing knowledge and shaping attitudes, especially with regard to political behaviour. This study finds out that despite global campaign for gender equity, women's political representation in the country has failed to achieve the critical mass of 30% women's representation in the country's parliament. The country's socioeconomic factors, political structures, historical heritages, political thuggery and gangsterism, societal norms and beliefs have created a culture that alienates women from the main stream of Nigerian politics. The imperative of democratic consolidation in Nigeria requires that women, who constitute half of the national population, should find prominence in the mainstream political development of the nation since democracy is only achievable on the altar of popular participation of every citizen of the society, males and females alike.

It was also found out that the powers of broadcast media includes: informing, influencing and mobilizing. The media informs the public on political activities; radio influences the public on what to think about that is, it influences the public to engage in political activities and mobilizes through the provision of programmes and advertisements based on politics so as to infuse a decisional ability among the public that will stimulate into individualistic opinion.

The study thereby concludes that there are political broadcast programmes that women have access to and these programmes to a greater extent encourages women to participate in politics.

Recommendation

Based on the findings of this study, the following recommendations are provided:

- Broadcast media has a role to play in sensitizing women so as to perform its education function. This can be achieved by educating these women of their basic rights in the society, by so doing, encouraging them to participate because people only participate in what they are aware about.
- The media should also be sensitive to the needs of women by considering the nature of the language. The language of the media should be such that portrays women in a better light and not just mere housewives as most adverts would depict. Broadcast media can encourage women by bringing female politicians who have made it to enlighten other women on the benefits of participating in politics. These women can act as role models to other women and when people have role models, the tendency to do as they do is high.
- There is also the need of broadcast media to re-orientate women of their equal rights with men in the political arena, decision making process, because most men now see politics as their sole rights and so discourage their wives from participating in politics.
- Broadcast media can also play a major role in mobilising women for politics, but cannot work in isolation. The radio should therefore seek ways to produce better political programmes that can effectively appeal to the rational of its audience by putting into consideration other factors, (culture, community, etc.) and by so doing the women are confident that their beliefs are still important and not treated as nothing

- Therefore, a call is made on government to provide more broadcast stations that would be available to the people, a call on broadcast media to step up their programmes by conducting severe research so as to communicate effectively. This should be done because radio is the most effective medium for reaching the supposed minority group in the society.
 - Media interventions that target both men and women should be utilized to promote gender equality. The high rate of illiteracy needs to be taken into account when designing materials.
 - All training and awareness targeting men should focus on positive models, and be non-threatening and empathetic to men, as the aim should be to involve men, not alienate them. Male facilitators and role models can play an important role.
 - To enable the media play their roles more adequately therefore, it is suggested that the National Broadcasting Commission and other moderating bodies review the nation's communication policy to reflect current realities and global expectations.
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